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portion of the book devoted to social Europe comprises over half the volume. Here it is undertaken to describe the complicated moral and intellectual relations of men in society. There is no attempt made to be complete; an exhaustive presentation would require twenty volumes. "But who would read these volumes?" asks M. Block, with the Frenchman's characteristic fear of being dull. Still, the chapters on the social classes are well worth reading. The condition of the classes of society is pictured and the various influences that must operate to improve their status are discussed under the chapter headings, Well-being, Luxury and Misery, Prices and Salaries, Co-operation, Moral Influences and Public Instruction, Crime and Immorality, Socialism, and Social Reforms.

M. Block has no sympathy with Socialism. "What we have is bad," he says; "but that which it is desired to put in its place is a hundred times worse." His facts and figures, however, are not given to prove a thesis; his work is scientific, and the volume will serve as a useful reference book for the general student whose desire is to obtain an outline, rather than a detailed knowledge, of the subjects treated.

E. R. J.

Le Socialisme allemand et le Nihilisme russe. Par J. BOURDEAU. Pp. 318. Paris: Félix Alcan. 1892.

Studien über Proudhon. Von Dr. ARTHUR MÜLBERGER. Pp. 171. Stuttgart: G. J. Göschenseche. 1891.

It has been a proof of the weakness of early socialism that its history has naturally been written in the form of a series of biographical studies. In our complex modern world, whatever may be true of primitive times, really great movements are seldom to be attributed to one or a few individuals. The beginnings of great changes are to be sought for not in biographies but in careful analysis of the constituent elements of a period. Socialism has stood this test but poorly, since it has been treated in a legion of books, from Reybaud's "*Socialistes Modernes*," in 1830, to the present, as an account and a criticism of the life and ideas of Babeuf, St. Simon, Fourier, Louis Blanc, Owen, Rodbertus, Lassalle, Marx and a few minor prophets. It is, on the other hand, a sign of our times, an indication of the greater seriousness of the present socialistic movement that individuals are of less importance than the great moving mass, and that M. Bourdeau devotes one half of his book to a study of the origin and progress of German socialism, almost apart from its leaders. It is true that he devotes the second half to biographies of Marx, Lassalle and Bakounine, yet he returns to the other plan in the supplementary on Russian nihilism. In these first and last portions, the value of the book lies.

The original source of socialism may be found, it is true, in the perennial antagonism of the rich and the poor, but it is the economic conditions of the nineteenth century, the introduction of the factory system, with all that it implies, that has been the real soil in which modern socialism has grown up. The late development of this great industry in Germany, the philosophical tendencies, the popular education, the recognized supremacy of the State and the great political movements that have marked the second half of the century, have made that country the chosen land for "scientific" and revolutionary socialism. In a series of chapters the author traces the connection of socialism with the Hegelian philosophy, the various steps in the political agitation, the development of the general views of the party, and finally, the declarations of principles, programs and immediate objects.

The adoption of the theory of the development of history as a succession of periods, each taking its character from the way in which wealth was created and distributed, is an evidence of the close connection between German socialism and German philosophy. This theory which holds so large a place in the work of Marx and gives all subsequent socialistic agitation its fatalistic and prophetic tone is merely an adaptation of Hegel's theory of the self-development of the Idea. The great rôle of the State, in socialism, is a natural development from Fichte's conception of the solidarity and high possibilities of organized society. The whole critical method of the socialists connects itself closely with the dialectic of classical German philosophy. Secondly, the growth of socialism, on its political side, is traced from Lassalle's success in causing the break of the workingmen's party from the progressists through the slow growth of the period of neglect and internal conflict to the series of growing victories under the influence, direct or indirect, of the war of 1870; then through the era of legal repression from 1878 to 1890, to the triumph of the election of that last year, in which the socialist candidates received 1,341,587 votes, and thirty-five members of the Reichstag were elected. M. Bourdeau of course recognizes that by no means all that cast socialist ballots hold socialistic views. It is rather the great party of the discontented, those who are dissatisfied with all other parties and wish to record their discontent, rather than such as could be relied on to support the particular reforms which the socialists propose. Under the chapter heading "*l'esprit et la doctrine*," a study is made of the development of socialistic teaching on various economic and social questions. The strength of socialism on its critical side, its weakness, confusion and contradiction in the field of practical plans are given full, the latter, perhaps, more than full recognition by the author. A

convenient chapter is made up by a complete transcript of the successive programs of the German socialists, with comments. These include the Gotha program of 1875, the reorganization program of Halle, in 1890, and the Erfurt program of 1891. Subjoined is the gist of the well-known report of Goehre on his three months' experience as a factory laborer.

The three studies of the life, character and teachings of Marx, Lassalle and Bakounine, and the chapter on Russian nihilism complete a book which is valuable not only from its considerable information, its attractive style and its keen suggestions, but from its being a beginning of the true way to study socialism, that is as a part of modern life, not a series of detached biographies and criticisms.

Dr. Mülberger's "*Studien über Proudhon*" is a book with quite a different purpose. With the author's distinct opposition to State socialism, he looks to Proudhon as being a powerful opposing force through his destructive criticism of the theories on which State socialism is based, and yet a force which is largely lost in Germany because of the slight degree to which Proudhon is known there. The commonly acknowledged difficulty in understanding his views or the danger of their being misunderstood is attributed by the author to three causes: first, the close connection of all Proudhon's writings with the events or conditions which immediately called them forth; secondly, his peculiar, idiomatic and epigrammatic style, brilliant and eloquent indeed, but difficult for a foreigner or a translator; and, thirdly, his special treatment of technical terms, using them always with the pregnancy of their whole historical significance. These characteristics, which to the author rank only as difficulties to be overcome in reading Proudhon, may seem to other minds to be indications of the necessary limitations of his influence to his own time and nation, and a justification as well as an explanation of the comparatively small influence of his work in Germany, England or America.

With the object of avoiding the difficulties of the characteristics mentioned, Dr. Mülberger devotes the most considerable chapter in his book to an interpretation of Proudhon's theory of universal suffrage, studying, step by step, the changing views of his author on that question and the significance of these views in their bearings on Proudhon's theory of social organization. Proudhon's literary activity fell into three natural periods, the first from his entrance into public notice in 1839 to the outbreak of the revolution of February, 1848, the second, the period of that revolutionary movement and its immediate consequences till about 1853, and the third, that of his most mature and moderate writing, down to the time of his death. In the first of these periods he was critical and scornful; in the

second, revolutionary, and then constructive; in the last, philosophical and aspired to be an historian. The remainder of the book consists of the explanation of a project which Proudhon submitted in 1853 for using the equipment of the Paris Exposition of that year as a permanent basis for the reorganization and centralization of the whole trade of France, an outline of a posthumous essay on the period of the beginnings of Christianity, and critical articles on two German books about Proudhon.

The work is marked by scholarly treatment, an apparently clear insight into Proudhon's character and ideas, and a high conception of the significance of the work of that writer.

If the first book which we have described was a notable study of the history of German socialism by a Frenchman, this is an equally important study by a German of one of the most interesting and significant of French social critics.

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Die Volkswirtschaft und ihre konkreten Grundbedingungen (Erstes Kapitel einer Volkswirtschaftslehre) von LUJO BRENTANO in the "Zeitschrift für Social und Wirthschaftsgeschichte." Erster Band, Erstes Heft. Pp. 77-148.

Readers who are familiar with the controversy which has arisen over the origins of human society, and especially with the latest contribution to it by Westermarck in his "History of Human Marriage," will find little that is new in the first chapter of Dr. Brentano's *Volkswirtschaftslehre*. The value of his discussion lies not in the conclusions, but in the form in which they are here presented, and in the historical introduction which precedes. In some respects the latter is the most suggestive part of the whole, for it traces briefly and compactly the growth of the appreciation of economic history and the characteristics of primitive man through its various historical phases in Europe. Mediæval conditions were not favorable to such study, and the character of the original man, as founded on ancient philosophy and the Bible, and strengthened by processes of *à priori* reasoning, became stereotyped in the dogmas of the Church. This conception, finding support in the revival of the Roman Law and the *Jus Naturale*, given a peculiarly practical value by Rousseau in his doctrine of men as free and equal and by the liberals of Europe in their theory of a natural right, first entered into the economic system through the physiocrats, whose interpretation of *Volkswirtschaft* was purely individual. Hence arose what Dr. Brentano calls the "*individualis-*